

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church



Shreve Ballard.

CHINESE BISHOP CONSECRATED

Bishop Stevens delivers the Bible to Bishop Huang, newly consecrated Bishop of Kunming. Behind the new Bishop are the Rev. John DeF. Pettus, rector of All Saints', Montecito, where the consecration was held, and Bishop Mitchell and Gooden, presenters. Facing them are Bishops Shayler, Tsu, Stevens, and Walters, and the Rev. Edward McNair.

[See page 5.]

Fulham and Lambeth

Bishop Oldham

Page 10

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The Minority Report

TO THE EDITOR: May I have the privilege of your columns for a brief letter touching on two matters in the Minority Report of the Commission on Approaches to Unity? It is in a sense directed to the signers but is I think of importance to all who are concerned about the action of General Convention.

1. The assumption concerning the action of the Lambeth Conference, viz. that if these proposals are adopted we would be cut off from Canterbury and come into the Presbyterian orbit, is at best only an opinion. No one knows what the Lambeth Conference will do; but this question is radically different from that of South India which is adduced as a precedent. There the Church is Indian, inheriting a totally different racial tradition; and it is to be constituted from a number of existing bodies. Here on the other hand we have two English-speaking groups, inheritors of the two most considerable traditions of Great Britain. The Church of England and the Church of Scotland have conferred in recent years concerning unity and many of their leaders are deeply concerned. Our efforts here are of profound importance to them, as also to the Church of England in the Dominions where the problems of union are as insistent and as vital as in the United States. One of the imperative reasons for submitting the Basis of Union to the Church for study is that it will thus come before the Lambeth Conference officially and therefore receive thorough consideration.

2. The Minority Report brings to many of us very deep sorrow. That is not because of its doctrinal position. We expect and welcome diverse views within the Church. Our sorrow springs from the feeling that its spirit utterly misrepresents the loyal Christian men who framed it. They cannot really mean such a phrase as "repugnant to the mind of Christ." Or do they mean it? Do they mean that the mind of Christ is open to them; but closed to those who do not agree with them? Do they mean that those others who with them have been wrestling with these problems for years, who have sought the presence of Christ in all their discussions, who have prayed and wrought with certainty that the goal we all seek (increased unity within the Body of Christ) is God's will—do they mean that those others have been repudiated by Christ and that only their views are acceptable to Him? I do not believe it. They are too big for such a conclusion. They misrepresent themselves.

The spirit is wrong in other ways. The Minority Report offers us a protest but no solution. It is silent upon the issues of its own convictions. It breathes no generous joy in the possibility of closer union with Christians separated from us. But above all, it has no word of the urgent need of the world for the testimony of a united Church. It claims to be Catholic but it proclaims sectarianism. And that does not represent the spirit of the men who signed it. The Basis of Union raises many questions. It is far from perfect,

but to throw it overboard, to refuse let the Church consider it, to assert advance that it betrays our heritage simply lack of faith in the promise that if we try to do His will we shall know of the teaching. The guidance of the Spirit of Truth is never denied to those who come humbly and in love. To refuse to join with others of our communion and with the Presbyterians in further study of this memorable document cannot be feared that divine guidance, I am sure. It can be only misunderstanding. It is well to remember those wise words, "perfect love casteth out fear." Is it too much to hope as indeed one prays, that before decision comes in Convention these signers of the Minority Report will join with the rest of us in gladly submitting the difficult questions raised in the Basis of Union to the study of the Church under the guidance of the Spirit of Truth.

(Rt. Rev.) EDWARD L. PARSONS,
Retired Bishop of California.

San Francisco.

Sanity and Scholasticism

TO THE EDITOR: During this tricentennial I have taken no part in controversy about Presbyterian reunion trusting that the Commission on Approaches to Unity would bring in something worth our consideration and conserving of our integrity. When the report appeared, however, I confess I was a little dazed. Adopt this Plan of Union and the Episcopal Church would cease to exist as that body to which so many of us from outside Anglicanism once turned with profound gratitude, happy that we had found a Church which was neither confined by post-Tridentine shackles nor caught in Calvinist logic-gone-mad nor bemused in humanistic imaginings, a Church in which we have lived and moved and had our being ever since with humble joy.

The Plan of Union is so extreme, so utterly surrendering of the Episcopal Church's convictions and methods, that I have had it suggested at least clears the air. If it is endorsed, directly or by implication, at the coming Convention, there will be only one thing for us converts to do. We shall realize that our nurturing household has ceased to exist and go forth a-wandering, looking for a new spiritual home. Since that home can be neither Protestantism of the usual sort nor the Roman Church, we shall be hard put to it to avoid a separation from the Episcopal Presbyterian Church and the setting up of a new body of Christians with the old Church's Anglican principles, orders, sacraments, Prayer Book. We shall have no other alternative.

Our Presbyterian brothers are being told that those who feel this way are only a sort of lunatic fringe on the edge of a Episcopal Church which does not really believe in the religion enshrined in the Prayer Book; that we are a negligible few. I do not know about this calumnious charge; it may be that most of our Bishops and other clergy have taken their ordination vows with tongue in cheek and the

majority of our laity is without loyalty. *very much doubt it*, though, and am a little indignant at those who say such things so glibly of their co-religionists.

This I *do* know, that if this Plan of Union is endorsed by Convention, the scholarly people in our Church will quit alive to one. My mail is full of letters from such persons, lay persons, research men and women, professors, poets, editors, critics, actors, artists, asking what they are to do, in consternation at that which has been proposed. It may be of comfort to know that come Episcopal division, the remains of the old P. E. Church will be with "the old believers," but that is *small* comfort, for another schism in Christendom is a ghastly thing to contemplate.

I am glad, though, that the issue is so clearly joined. I am glad, too, that it has not been us of the conversion who have insisted it be joined.

I still have hope of sanity in Philadelphia. I still believe in the Episcopal Church and in my brethren within it. I hope that the Plan will neither be accepted nor referred to the Church for further study (which implies at least some measure of endorsement and which will only further deceive the Presbyterian). I hope that we shall reject the Plan and then instruct the Commission on Approaches to Unity to go on talking over the problems involved in a desired reunion. That is possible. The last word in wisdom has not been vouchsafed to a small majority of a divided Commission in 1946; there is more, much more and much more helpful, that can come through continued negotiation.

This is what I write to my scholarly non-convert friends, and I tell them that Convention is not easily stamped by hot heads. I hope I am correct about that.

(Rev.) BERNARD IDDINGS BELL.

Chicago.

Program and Budget

TO THE EDITOR: Under the action of the 1943 General Convention creating the Joint Committee on Program and Budget for 1946, the resolution provided that this Joint Committee shall afford opportunities for public hearings, both before and during General Convention of 1946."

Because of the opening day (Tuesday), the Joint Committee can have a pre-Convention session of only one day (Monday) which, perforce, must be devoted mainly to organization and the setting up of its many subcommittees and dividing out the work.

The Committee, therefore, believes that it would be better for all concerned if public hearings may be deferred until after the Convention has opened, thus allowing the Committee its one pre-Convention day in which to get its affairs arranged so as to be ready for hearings.

However, since the resolution calls for provision of opportunities for public hearings "before" Convention, as the con- sideror of the Committee I ask the courtesy of your columns to give notice that the Joint Committee on Program and Budget will meet at 10 AM (daylight time) Mon-

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LETTERS

day, September 9th, in the Bishop White Room, second floor of Houston Hall, 3417 Spruce Street, Philadelphia; and that those desiring hearings on that day may write me to that effect, giving Philadelphia address (and phone number, if possible) at which the Committee may notify them the approximate hour it will be far enough along in its work to hold "public hearings."

(Rt. Rev.) R. BLAND MITCHELL,
Bishop of Arkansas.

¶ Bishop Mitchell's address will be Seawance, Tenn., until September 1st; thereafter, mail should be addressed to him at the Bellevue-Stratford Hotel, Philadelphia, and marked "Hold."

Funds of Philippines

TO THE EDITOR: Although I have this day [August 12th] tendered my resignation as a missionary to the National Council, such contributions as the many generous friends of the Philippines have made to the work through me are on deposit in the national treasurer's of-

fice and will be used at the discretion of the new priest in charge of All Saints Mission, Bontoc, with the permission and advisory assistance of the Bishop.

(Rev.) CLIFFORD E. B. NOBES.

Bryn Mawr, Pa.

Apostasy

TO THE EDITOR: The ignorance of the laity (our own and the Presbyterians') on this vital question of faith is appalling. The great bulk of Episcopalians do not realize that they have been led so far into a movement toward apostasy. And certainly only a few "top" people of the Presbyterian denomination have the least idea of the doctrine, liturgy, and history of our Church.

If ever there has been a moment to cease equivocation, shun compromise, and proclaim the Catholic faith and heritage of the Episcopal Church in determined and straightforward language, that moment is now!

STANLEY T. EDDISON.

Albany, N. Y.

INTERCESSIONS FOR GENERAL CONVENTION

Based on the "Cycle of Prayer" Set Forth by the Bishop of Long Island

September 1. XI Trinity.

For God's blessing upon General Convention.

O LORD, who by thy Holy Spirit didst kindle the hearts of the disciples of thy Son Jesus Christ our Lord: grant, we pray thee, that the same heavenly fire may inspire thy Church assembled in General Convention; through the same Jesus Christ our Lord. *Amen.*

September 2. Monday.

For the Bishop of (this diocese).

ALMIGHTY and most merciful God, grant, we beseech thee, that by the indwelling of thy Holy Spirit, may be enlightened and strengthened for thy service; through Jesus Christ our Lord. *Amen.*

September 3. Tuesday.

For the clerical deputies to General Convention from the Diocese of

Prayer as on September 2.

September 4. Wednesday.

For the lay deputies to General Convention from the Diocese of

Prayer as on September 2.

September 5. Thursday.

For the bishops of the American Church.

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified: receive our supplications and prayers which we offer before thee for all men and women in thy Holy Church (especially); that every member of the same in his vocation and ministry may truly and godly serve

thee; through Jesus Christ our Lord. *Amen.*

September 6. Friday.

For the Young People's Convention.

WE beseech thee, O Lord, that the Comforter which proceedeth from thee may enlighten the minds of and lead them, as thy Son hath promised, into all truth; through Jesus Christ our Lord. *Amen.*

September 7. Saturday.

For the Convention of the Brotherhood of St. Andrew.

Prayer as on September 6.

September 8. XII Trinity.

For the Triennial meeting of the Woman's Auxiliary.

Prayer as on September 5.

The Living Church

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TENTH SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

Bishop for Chinese Church
Consecrated in California

The consecration of the Rt. Rev. Quentin K. Y. Huang marked the first time that a bishop elected by a foreign branch of the Anglican Communion already possessing bishops has been consecrated by American bishops at the request of the electing body, which in this case was the Holy Catholic Church of China. Bishop Huang was consecrated Bishop of Kunming, China, at All Saints' Church, Montecito, Calif., August 14th, with Bishop Stevens of Los Angeles as the chief consecrator.

Bishop Walters of San Joaquin and Bishop Tsu, secretary of the national office of the Chinese Church were the co-consecrators. Bishop Walters was also the preacher. Others taking part in the service included: Bishop Shayler, retired Bishop of Nebraska, litanist; Bishop Gooden, Suffragan of Los Angeles, and Bishop Mitchell, retired Bishop of Arizona, presenters; the Rev. P. H. Paulson and the Rev. G. L. Pratt, readers of the testimonials; the Rev. Edward McNair, deputy registrar and chaplain to the bishop presiding; and the Rev. J. DeF. Pettus, attending presbyter.

The Yun-kwei District, which is Bishop Huang's field, is the youngest missionary district of the Chinese Church. Only 7 years old, it covers two provinces, Yunnan and Kweichow, has an area of 234,563 square miles, and a population of 24 millions, 15 to 20% of whom are tribal people without education and in extreme poverty. As Bishop Huang said, there are hardly three feet of level ground, three continuous days of sunshine, or three ounces of silver in the entire area. During the past seven years, seven churches have been established with a total communicant list of 2500; two primary schools with 567 students; two kindergartens with 54 students; two hospitals; one blind school, and one orphanage.

Bishop Huang hopes in the future to open many more churches, as there are more than 150 *hseins* or counties in these two provinces; to establish three primary schools in the coming five years; to establish another hospital in Kwei-yang where land and buildings have already



Shreve Ballard.

BISHOP HUANG: *Consecrated Bishop of Kunming in the Holy Catholic Church of China by American Bishops in California.*

been contributed; and to take over one of the leading middle schools founded by Dr. Y. T. Tsur, now Minister of Agriculture in the Chinese government. This school has 75 acres of land and buildings worth \$150,000. The school is ready to be turned over to the Church as soon as funds are procured for running expenses. As Bishop Huang said, "Our opportunities are many; our challenges great; and our needs in personnel and funds enormous."

Bishop Huang was born in Taihu, Anbei, China, in 1902 and received his elementary education under the American Church in Anking. While at St. John's University, Shanghai, he not only was active scholastically, but participated in athletics, being captain of the varsity soccer team, president of the university athletic association, and later captain of the whole varsity team. He was graduated with the B.A. degree and received the all-round scholarship medal.

From St. John's, he came to the United States, attending the Philadelphia Divinity School, where he received the STB degree *summa cum laude* in 1927, STM in 1928, and D.D. (honorary) in 1942. At the University of Pennsylvania he received his M.A. in 1927. He also finished all requirements for the Ph.D. degree in 1928, but did not sit for the examinations.

On his return to China, he was ordained to the diaconate and later to the priesthood by the Rt. Rev. R. K. Huntington, Bishop of Hong Kong. He married Grace Betty Soong on October 20, 1928, and started his work in Nanchang in 1929. Between 1929 and 1938, he was founder and rector of the Pure-In-Heart Church, founder and director of the social welfare association, and chairman of the returned students' club. In addition to these many activities, he continued his interest in athletics, being a tennis champion for several years in Kiangsi Province and Central China; he was also advisor to the athletic department of the Kiangsi provincial government from 1932 until 1938. During this time was also a correspondent for the *North China Daily News*.

He was made Chaplain-General of the Chinese Army in 1938. This appointment was followed by work in Kwei-yang as founder and rector of the Church of the Saviour from 1939 until 1946. During most of the time he was also archdeacon of the Yun-Kwei Missionary District. Emphasizing the importance of youth work in the Church, Bishop Huang established 11 chapters of the Brotherhood of St. Andrew in China.

In the academic work of the Church in China, between 1939 and 1946 he was at various times head of the department of philosophy at the Great China University, professor of English at Hunan Yale Medical College, professor of English at the National Kwei-yang Medical College, and head of the department of foreign languages at the National Kwei-yang Teachers' College.

Bishop Huang was chairman and executive secretary of the Kwei-chow relief association from 1942 until 1946.

The Huang family consists of Bishop and Mme. Huang and four children. Mme. Huang was born in Hsuehcheng, Anheui, China, in 1903. Her grandfather was a devout Buddhist general and was made a "Lord" by the Emperor of the Ching Dynasty for suppressing the rebellion in Formosa. Her father is still an ardent Confucian scholar. Mme. Huang was graduated from St. Agnes' School in Anking and from St. Mary's Hall, Shanghai. She then taught at St. Hilda's School, Wuchang, until 1927, when she became co-founder of the social welfare association in Nanchang. Among her other interests and activities,



THE REV. C. E. FISH

she was founder and chairman of the Nanchang mothers' club, chairman of the diocesan woman's missionary service league of the Anking diocese, a delegate to the first national woman's conference in Kuling, an organizer and promoter of women and children's work in Kwei-yang and a correspondent of the Kwei-chow daily newspaper.

During the war, she became the American GI's "Chinese Mom" in Kwei-yang. The many soldiers in Kwei-yang in 1945 were homesick and lonely, and Mme. Huang started a movement whereby the church and private homes were opened to give them good times and also to get them to understand the Chinese society. Members of the Rotary club joined in this effort. As she was the leading figure, the GI's called and still call her "Chinese Mom." One appreciation of this hospitality was evidenced recently when a returned GI from Columbus, Ohio, wrote and asked the Bishop-elect to baptize his child.

The Huang children are Laura, 16, who is in the 12th grade at St. Hilda's School for Girls, Wuchang; Jack, 14, in the 11th grade at Boone Middle School, Wuchang; Joy Ann, 11, in the 6th grade; and Alice, 7, in the 2nd grade, who is in the "Wonderland of America" with her parents.

NATIONAL COUNCIL

Rev. C. E. Fish Appointed To Youth Division

The Presiding Bishop has announced the appointment of the Rev. Charles E. Fish as assistant secretary in the Youth Division of the National Council. Mr.

Fish is at present rector of Christ Church, Xenia, Ohio, and will begin his new duties September 1st. In addition to his leadership of youth in his own parish, Mr. Fish has been the editor of the Southern Ohio diocesan youth paper. He has also served as a member of the diocesan youth commission and is a member of the diocesan religious education committee.

CONVENTION

Special Devotions at St. Clement's

St. Clement's Church, Philadelphia, is providing Masses and other devotions for the clergy and laity who will be at General Convention. There will be three Masses daily, at 7, 8, and 9:30, at each of which there will be Communion of the people. The continuous Novena to Our Lady is said daily at 6 PM after the ringing of the Angelus. On September 13th at 8 PM the Litany of the Saints will be said, followed by Solemn Benediction of the Blessed Sacrament. On the 13th Sunday after Trinity, the Feast of the Seven Sorrows of Our Lady in the Anglican Missal, Low Masses will be said at 8 and 9:15, and there will be a Solemn Mass in the presence of Bishop Campbell, OHC, at 11. Fr. Williams, SSJE, will preach. That afternoon at 4:30, there will be a Solemn Magnificat in the presence of Bishop Burton, SSJE, of Nassau, at which Fr. Joseph, OSF, will be the preacher. In the evening at 8 there will be a Holy Cross Symposium, at which Fr. Whittemore, OHC, superior of the order, will preside. Other members of the order who will attend will be Bishop Campbell, Fr. Harrison, Fr. Parker, Fr. Spencer, Fr. Kroll, and Brother George. On September 17th there will be a Solemn Mass of Requiem under the auspices of the Guild of All Souls, at which the Rev. Gregory Mabry will preach. The following day there will be a corporate communion at 8 AM for the National Association of Diocesan Altar Guilds. On September 19th a Solemn Votive Mass of the Blessed Sacrament, under the auspices of the Confraternity of the Blessed Sacrament, will be said. The Rev. W. B. Stoskopf will be the preacher. On September 20th at 8 PM the Stations of the Cross will be said, followed by Solemn Benediction of the Blessed Sacrament.

Altars, other than the high altar, are available for private Masses during the convention. Priests desiring the use of these altars should contact the rector: the Rev. Franklin Joiner, St. Clement's Church, 20th and Cherry Sts., Philadelphia. Unless other arrangements are made, there will be general Communion only at the high altar.

CONTINENT

Funeral for Metropolitan

A six-hour funeral service was held for Metropolitan Eulogius, Exarch for the Russian Orthodox Church in Western Europe. Metropolitan Grigorii of Leningrad and Novgorod, special representative of the Patriarch of Moscow, Alexei, officiated. Assisting Metropolitan Grigorii at the services were Metropolitan Seraphim, temporary administrator for western European dioceses; Archbishop Vladimir of Nice; Archbishop Photius of Orel; Bishop Jean of Paris; and Bishop Nicol of Belgium.

Attending the ceremony were representatives of the Soviet Government, the Anglican Communion, the Roman Catholic Church, and the Protestant churches, including Emmanuel Cardinal Suhard, Cardinal-Archbishop of Paris; the Rev. Dr. Marc Boegner, head of the French Reformed Church; and the delegate of the Archbishop of Canterbury. [RNS]

Controversy over Appointment of Exarch in Western Europe

Archbishop Vladimir of Nice, auxiliary to the late Metropolitan Eulogius since 1925, has been designated as the next Russian Orthodox Metropolitan of Paris, according to information received from Religious News Service. Vladimir was nominated by Metropolitan Eulogius, who provided in his will that Vladimir was to succeed him. Metropolitan Vladimir's appointment has already been ratified by the Orthodox synod in Istanbul, seat of the Ecumenical Patriarch Maximos.

MOSCOW vs. CONSTANTINOPLE

At the present time there is a conflict over the appointment of an exarch in Western Europe. The Ecumenical Patriarch Maximos of Constantinople has confirmed the appointment of Metropolitan Vladimir, who is the choice of the late Metropolitan Eulogius. Patriarch Alexei of Moscow, however, has appointed Metropolitan Seraphim to be Exarch of Western Europe. In a cable to the Ecumenical Patriarch, Patriarch Alexei said: "We, together with our Holy Synod, have decided to consider the temporary jurisdiction of the Holy Ecumenical See over western European parishes as discontinued. As successor to the late Metropolitan Eulogius we have nominated our Exarch." No word has been received from Constantinople.

Metropolitan Seraphim was, at one time, suspected of collaboration with the Germans. However, he has reversed his policy and once more recognizes the authority of the Moscow Patriarchate.

The appointment of an exarch by the Moscow Patriarchate threatens to prolong the disunity in the dioceses in Western Europe—a disunity which has lasted for the past 15 years.

Metropolitan Vladimir has instructed the parishes under his jurisdiction not to mention the Metropolitan Seraphim in prayers, but only the two patriarchs of Constantinople and Moscow and himself. The controversy has arisen over the decision of the late Metropolitan Eulogius to reunite himself and the parishes under his jurisdiction with the authority of Moscow. [L.C., August 18th]. This decision was not approved by many parishes under his authority, which would have preferred to remain under the jurisdiction of the Ecumenical Patriarchate.

CZECHOSLOVAKIA

Old Catholic Bishop Dies

The Rt. Rev. Alois Paček, Old Catholic Bishop of Czechoslovakia, died June 30th at Warnsdorf, Czechoslovakia. He was 77.

The Bishop was ordained priest in 1894 and ministered to many congregations of the former Austrian Empire. After the death of the administrator of the Czechoslovakian Old Catholic Church, he was elected to that office, and was subsequently consecrated the first bishop in 1924. Bishop Paček was a Czech by birth, but because of his kindness and benevolence he was beloved by all the Germans in his See.

JAPAN

Fr. Viall, SSJE, Visits Order

The Rev. Kenneth Abbott Viall, SSJE, assistant superior of the American branch of the Society, has arrived in Japan for a two months' visit to the Japanese branch of the "Cowley Fathers." Fr. Viall will make his headquarters at St. Michael's Monastery, Oyama.

Churches Return to Episcopal Jurisdiction

At a special service, July 12th, presided over by the Rt. Rev. Michael Yashiro, Bishop of Kobe and Bishop in charge of Osaka, the entire Diocese of Osaka and three parishes of the Diocese of Kyoto returned to the jurisdiction of the Nippon Seikokwai. The parishes had withdrawn from episcopal jurisdiction because of wartime pressure. At a special diocesan convention held one week later, the clerical and lay delegates of the Diocese of Osaka failed to elect a bishop.

Another convention is being held in the near future for this purpose.

AUSTRIA

Orthodox Leader Assumes Duties

Archbishop Sergei, formerly the representative of the Russian Orthodox Church in Czechoslovakia and recently appointed by Patriarch Alexei of Moscow to head the Russian Church in Austria, arrived August 1st in Vienna to assume his new post. It was announced that the Archbishop will also be in charge of Orthodox groups in Hungary as soon as the Patriarch formally approves an application of those bodies for transfer to the jurisdiction of the Russian Orthodox Church.

Archbishop Sergei while in Prague also served as vicar of the Western European Exarchate under Metropolitan Eulogius of Paris. [RNS]

Old Catholic Secretary Elected

The Rev. P. H. Vogel has been appointed secretary of the Austrian branch of the Society of St. Willibord of the *Alt-katholische Kirche Oesterreichs* (Old Catholic Church of Austria). He will be happy to answer all questions concerning the Church there. Questions should be addressed to: Prunerstift, Fabrikstrasse 10, Linz, Austria.

ENGLAND

Church Leaders Ask for Prayers for Peace

Britain's top-ranking Anglican, Free Church, and Roman Catholic leaders issued a joint appeal in London for nationwide prayers for success of the Paris Peace Conference.

The appeal was contained in a letter to the London *Times* signed by Dr. Fisher, Archbishop of Canterbury; Cardinal Griffin, Archbishop of Westminster; the Rev. Frank Hewett Ballard, moderator of the Free Church Federal Council; and Dr. John McKenzie, moderator of the Church of Scotland.

"The coming peace conference," the appeal said, "will mark another and important step in the process of making the peace. The constant duty of Christian people is to be steadfast in prayer for the peoples of the world and to assume responsibility of leadership among them.

"That duty is indeed recognized; yet, having in view the critical importance of the coming conference and of all to which it will lead, we call upon all who put their trust in the will and grace of God to be instant in prayer at this time." [RNS]

A Protest

THE CHURCH as a whole is grateful to the Diocese of Pennsylvania and the city of Philadelphia for offering to accommodate the 1946 General Convention at a time when it seemed that the Convention was likely to be homeless. This hospitable action, entailing a great deal of work and expense for the Convention's hosts, has placed us all in debt to the diocese, the city, and the University of Pennsylvania.

However, it has begun to seem that the local General Convention committee has adopted an attitude of considering the Church something of a "poor relation," to be extended just so much hospitality and no more. At past General Conventions, one of the most interesting and valuable extra-curricular activities of deputies and Woman's Auxiliary delegates has been to look over the exhibits of commercial firms which supply the Church with the essentials for conducting services, Church schools, etc. The local committee has ruled that there shall be no commercial exhibits.

At past General Conventions the work of the National Council, the Religious orders, the Church Society for College Work, and many another body, official or unofficial, was laid out before the eyes of the men and women assembled to make decisions of policy affecting such organizations. But the local committee has ruled that there shall be no non-commercial exhibits.

While we understand that there is space available for such exhibits, we have not protested these decisions because we recognize that during this reconversion period it is not easy to get the men and materials necessary for setting up exhibits. It is unfortunate, but understandable, that General Convention must thus be divested of some of its most interesting and valuable adjuncts.

Our attention has just been directed, however, to a ruling at which we must register a most vigorous protest. The Committee on Arrangements forbids, on the plea of "wartime restrictions," the distribution of literature at the meeting of the 55th General Convention. This decision is, at least in spirit, contrary to the judgment of the United States Supreme Court in the recent case involving the distribution of pamphlets by a small and unpopular religious sect. There is no question that it invades the right of individual Churchpeople and Church groups to communicate to their representatives in General Convention their views on the matters with which the Convention will deal.

In the past, there has been a considerable body of literature distributed at General Convention, ranging from the established journals of Church news

and opinion down to pamphlets by faddists and cranks, and covering all sorts of other material in between. Diocesan delegations have distributed fliers, buttons, and tokens advancing their claim to be the next city visited by General Convention. Organizations have presented arguments by noted Church scholars on the issues of the day. Informative material on important Church projects, from the work of the National Council on down, has been handed out. Bishops, deputies, and delegates have had the task of distinguishing between material which mattered to them and that which did not. But this is, after all, part of their duty as legislators, and we have never known it to become an overly burdensome task.

The ruling seems all the more unjust because, in the same document, it is announced that the Pennsylvania diocesan magazine, the *Church News*, will have a representative at the information desk in the main lobby of Houston Hall, from whom copies of the magazine can be secured. Thus the organ of one diocese, containing commercial advertisements, expressions of opinion on Convention issues, etc., is accorded a privileged position extended to no other Church magazine.

We hope that, on giving the matter further thought, the Committee on Arrangements will rescind its ban on the distribution of literature in the interests of freedom of expression. It seems to us that no other course would be just, hospitable, or defensible.

Prospects of Peace

THE NEWS from Paris is not good. The peace conference, which showed some hope of genuine achievement at the outset, seems to have bogged down in the mire of Russian intransigence. Secretary Byrnes, his patience worn out under the constantly reiterated Soviet attacks on the United States, has called for reinforcements in the persons of Senators Connally and Vandenberg. The small nations are being used as pawns by the great powers in their struggle for their own advantages. And three weeks after the opening of the conference, no apparent progress has been made in settling the great issues that the conference was called to consider, or in putting the draft treaties into acceptable form.

Behind the verbal barrages and the squabbles over technicalities lie the real issues, which have been effectively obscured. Behind the debate on whether issues should be decided by majority vote or by two-thirds lies the struggle for a new balance of power between Soviet Russia, with its satellites, and the

Western powers, with the small nations that depend on their support against Communist domination. Despite differences in terminology, it is the old situation of a falling out between the victors, with the alignment of new alliances and the gradual dwindling of the hope of peace.

One wonders whether the statesmen at Paris have forgotten that the world stands under the judgment of the atomic bomb, and of other weapons too horrible to contemplate. The "next war," about which so many glib statements are being made, is more likely to resemble the Last Judgment than any human conflict in history. Perhaps, indeed, God is giving mankind a last chance to learn to live together in peace; if we fail to learn that lesson, it is difficult to see what may lie ahead of us, short of the utter destruction of our civilization. Is it too much to hope and pray that now, before it is too late, the world will come to its senses and learn to live together in peace as common children of a common Father?

The Episcopalian

WE WELCOME the appearance of the first issue of a new Church periodical: the *Episcopalian*, published by the Episcopal Evangelical Fellowship (1 Garden St., Cambridge 38, Mass., single copy 15 cents, eight copies \$1.00). The initial issue consists of 40 pages and cover, of the approximate dimensions of the *Readers Digest*, with readable type and no illustrations. Frequency of issue is not indicated; perhaps it is to be an "occasional" publication without fixed publication schedule. The magazine is definitely controversial, representing the Liberal Evangelical viewpoint, but in this issue the controversy is on a high level, without resort to vituperation or the imputation of unworthy motives to those who hold other points of view. This is refreshing; we trust that future issues will be on the same high level.

The first issue of the *Episcopalian* (which perhaps ought to be called the *Protestant Episcopalian*, since its sponsors are among those who most vigorously contend for the use of the Church's full legal title, despite its cumbersomeness) is devoted entirely to support of the majority report on unity with the Presbyterian Church in the USA. The full texts of both majority and minority reports are given, and at all of the articles favor the majority viewpoint, while the minority report is editorially attacked as an effort to stifle discussion." There are eight articles, plus an introduction by the Rev. Gardiner H. Day; seven deal specifically with the approach of the Presbyterians in this country and one with the South India Scheme as "strikingly relevant to the proposed union."

It is noteworthy in passing that the full texts of

both reports and two of the seven articles on the Basis of Union have already been published, either as articles or as letters, in *THE LIVING CHURCH*; while a letter by Bishop Parsons, one of the other contributors to the *Episcopalian*, appears in this issue. Indeed, *THE LIVING CHURCH* has leaned over backwards to give the supporters of this majority report (which we oppose editorially) full opportunity to be heard. We have done this in a spirit of fair play, and also because we have realized that the Liberal Evangelicals have not heretofore had an organ of their own; the *Churchman* has become virtually an interdenominational magazine, and the *Witness* does not have the space for publication of reports and major articles. We shall continue to give both sides, in this and other Church controversies, a chance to be heard in our columns; but we are glad the Liberal Evangelicals now have an organ of their own so that we need not feel bound to accept articles representing their viewpoint to the exclusion of others representing ours, as we have sometimes done. But we hope they will also, from time to time, permit those who differ with them to express their opinions, either through a correspondence column or in special articles.

Thus there will be a square deal all around; and "public opinion" within the Church may have an opportunity to crystallize after full and free discussion on both sides of all important questions.

QUEST

I SOUGHT Him on the mountain heights
Above the cities' surging cry;
But all I found were empty skies
And the echo's jeering lie.

I sought Him in a garden,
Near a winding river's brim;
I found an empty paradise
And still no sign of Him.

I sought Him in a little church
And there in shadows dim,
I knelt before a flickering light
And looking up—found Him!

DOROTHY HOWARD.

PENTECOST

CONSUME this greedy world, O sacred Flame
Outpoured upon the humble heads of saints,
Of fisherman and housewife; cauterize
Each motive that our self-enthronement taints.

But also come, O sacred Flame, to warm
The shivering heart, the soul without a light
To guide its gropings for a Father's hand:
O Flame, make daybreak in our piteous night.

GEORGE W. MORREL.

Fulham and Lambeth

By the Rt. Rev. G. Ashton Oldham, D.D., S.T.D.

Bishop of Albany

IT HAS been my privilege to spend several days at the palaces of Lambeth and Fulham, the one in the heart of the city and the other, with its park and grounds, seemingly in the heart of the country. Both present strong contrasts to pre-war and war-time conditions.

When I saw Fulham two years ago, it was a dreary sight with most of its buildings closed and in disrepair, and the rank growth of its gardens having the aspect of a wild pasture. The transformation today is amazing. While only a portion of the building is in use, that portion has been put in splendid condition, in some respects better than in pre-war days. The most striking thing is the garden which has been brought back to its original beauty. In addition to the vast expanse of lawn and the trees, some of them centuries old, are the profusion of flowers and beyond the wall the vegetable garden—a very great blessing today. I mention this because one cannot understand the English unless one recognizes their love of the soil and its products. Here, for example, there are four gardeners, and in the home the only servant is a part time cook, the wife of the head gardener.

CONDITIONS AT LAMBETH

On previous occasions when I visited Lambeth everything was done on a grand scale. In Archbishop Lang's time there were a score of servants, including several important looking butlers who impressed, and sometimes awed, the guests. Hospitality was lavish. A dozen or so guest rooms were constantly in use. Today the Archbishop and his family live in the basement and have but one guest room. Instead of the large staff of servants, there is one cook and a maid who is very old, besides an occasional cleaning woman. The reason for the use of the basement is twofold—the damage to the buildings and the shortage and cost of servants. The large and very handsome dining room received a direct hit and is completely demolished. The library and chapel were hit, but the outer walls are still standing. Many valuable books and papers were burned, and now experts are going through the charred remains to rescue and restore those of greatest value. The chapel is gone and ferns and flowers are growing where it used to be. However, the walls are there and reveal a very lovely 13th century structure which had been overlaid with Victorian ornamentation. Therefore, if and when it is rebuilt, its destruction

may prove to have been not an utter loss.

Both because the larger part of the palace is unusable and because of the need of rigid economy, the Archbishop has made out of the basement, originally the servants' quarters, a reasonably comfortable apartment. However, it is a bit damp, which may be because of the climate, and not as light as it might be. Nevertheless the Archbishop and his family appear thoroughly comfortable and happy, and it looks as if the basement will be their abode for many years to come.

Of course, this is not unusual. Similar conditions prevail at York and Fulham, and I fancy in many other episcopal palaces. But there is something about wealth that tends to deaden the spiritual life and certainly separates the Church from the poor and the rank and file of the people. Despite the hardships, therefore, good may come out of this change of conditions and certainly the Anglican bishops are not bemoaning it.

Archbishop Fisher, who is to visit our country soon, is one who will fit naturally and easily into our democratic way of life and social customs. As an administrator he will commend himself to many Americans, and I am sure he will say some wholesome and welcome words. His wife, too, will make many friends by her natural and simple bearing, her competence in all sorts of good works, and her friendliness. Indeed, both of them are most friendly people, and

we are fortunate in having such a visit at this time and by such persons. The Archbishop is a humble and sincere servant of God and his fellow men, and his visit should do much to increase the friendship and understanding between our respective Churches and nations.

PLANS FOR THE LAMBETH CONFERENCE

The Consultative Body of the Lambeth Conference held meetings on July 23d and 24th and has almost completed plans for the next Lambeth Conference to be held in London from July 1st to August 8th, 1948. Its consultations are of a confidential nature, since their conclusions are at present only tentative. There was a good attendance—representatives of the following English dioceses, in addition to the Archbishop of Canterbury and York, being present: London, Winchester, Chichester, the Church of Wales, and the Church in Scotland. Overseas Churches represented were India, Burma and Ceylon, Australia, New Zealand, South Africa, the West Indies, China, and the United States.

A tentative agenda was adopted and on it are several matters of interest to us: methods of administering the Holy Communion and the subject of Church Unity both with episcopal and non-episcopal Churches. I told them something of our growing interest in the idea of fuller coöperation within the Anglican Communion, and they were unanimous in approving the suggestion of a Pan-Anglican Conference, to be attended not only by bishops but by other clergy and laymen, to be held in the United States. While we are discussing unity with other bodies, certainly we should pay some attention to increasing unity in our own fold. As a Church with Apostolic Catholicity, we scarcely realize the strength of our position and are certainly not displaying it adequately or effectively to the world. We need to rise above nationalism in our relations with one another and correlate our missionary enterprise in order to make an impact upon the world as one united communion. In this, we have all something to contribute to one another. Some concrete steps have already been taken in this direction, but the time is fully ripe for closer coöperation and coördination of our activities; and a well planned Pan-Anglican Conference in the near future might prove a most important influence in a movement fraught with rich possibilities for ourselves and for the whole of Christendom.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND, and sent to the office of publication, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publishers and the accounts are audited annually by a Certified Public Accountant.

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Mrs. Richard Dexter Gile (Aid to Jewish refugees)	\$50.00
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	\$51.60

LOS ANGELES

Dean Bloy Elected Head of Church Federation

The Very Rev. F. Eric Bloy, dean of Paul's Cathedral, Los Angeles, has been elected president of the Church Federation of Los Angeles. The Church Federation consists of 250 supporting churches and virtually all non-Roman nominations are represented on its governing board. Recently it has been promoting the movement for released time for religious instruction in the public schools. Before the election of Dean Bloy, the presidency had been held by others for several years.

MARYLAND

Priest Barred from Office

The Rev. Dr. William F. Pierce, former president of Kenyon College, has been forced to withdraw as a candidate for the Maryland State Senate because the state constitution bars clergymen from that office. According to the Baltimore Sun, the provision was originally instituted as a device to keep Church and State apart. [RNS]

WASHINGTON

Archbishop to Preach at the National Cathedral

The Archbishop of Canterbury will preach in the National Cathedral, Washington, D. C., on September 19th. While in Washington, the Archbishop will be the guest of honor at a dinner sponsored by Bishop Dun, the dean, the cathedral chapter, and the English-Speaking Union. The Archbishop will preach from the pulpit which was donated by the people of Canterbury. [RNS]

New Parish Formed in Suburb

When the River Terrace suburb was developed in Washington, D. C., in 1943, a group of 12 Episcopal laymen made a canvass of the inhabitants and found that most of them had no Church affiliation in the city. Because of the many young children, it was decided to establish a Church school. This was begun in the basement of one of the homes, and within two months more than 75 children had attended one or more sessions. A group of citizens then assembled and voted to form River Terrace Church. They petitioned the Episcopal Church for a gift of \$1,000 and bought a house in the section, where services were begun in November of that

year. The Rev. John P. Coleman, vicar of St. Timothy's Chapel gave part of his time to the congregation.

At the present time, however, the members have bought a lot and will build a church as soon as building materials are available. The Rev. Milton A. Cookson came as the first rector of the parish in May of this year. The members of the parish have impressed Mr. Cookson by their enthusiasm.

CHICAGO

Bishop Urges Aid to Starving

In an address to the Episcopal Order of Pencemen of the diocese of Chicago, Bishop Conkling said that Americans are contributing to the starvation of innocent children and old people abroad through their increasing selfishness as evidenced by their grabbing and over-

The Feast of St. Bartholomew, the Apostle

Book of Common Prayer—August 24th

Clarke, in his Everyman's Book of Saints, tells us that St. Bartholomew is commonly identified, though not by the writers of the early Church, with the Nathanael whose call is related in St. John's Gospel. This ties up pretty accurately, and assuming the truth of it, do you remember what Jesus said of him, as St. Philip was bringing him to The Master: "Behold an Israelite indeed, in whom is no guile!"

So very, very little is known of St. Bartholomew, and the last spoken of him in Holy Scriptures is the fact that he was one of those in the Upper Room, where the Disciples repaired after Jesus' Ascension. Tradition or legend tells us that he was martyred finally in India by being flayed alive, and in Christian Symbolism his symbol is a red shield and three flaying knives, testifying to the horror of his death.

Now here is another of those quiet, unassuming men whom Jesus loved having about Him. This type of man predominated among The Disciples, we should say, and yet from that mixed band of both dominating and unassuming men came down to us our Holy Catholic Church, and along with the others, we are indebted to quiet St. Bartholomew, who at least knew how to die for his Lord. Some of us lettered, cultured, dominating and VERY vocal Christians

do not always do so well where martyrdom of ANY kind is called for in Christ's Kingdom.

We love St. Bartholomew's positive statement when he accepted Jesus' call: "Rabbi, Thou art the Son of God," and he began his following of Him. Anyone of us who positively affirms that Christ is the Son of God, and accepts Holy Confirmation in His Holy Catholic Church, generally does something positive about following Jesus as a disciple. Some of us perhaps do not QUITE positively affirm, from what we see from time to time.

And don't you love that bit when Jesus spoke of St. Bartholomew as one without guile? How many of us could Jesus so classify? Do you know what guile really is? Look it up. So, there you have all that The Church has in regard to this quiet but definite Saint—guileless, positive in his acceptance of his discipleship, strong and faithful unto death. It gives us real joy to make this last statement: we are finding in The Episcopal Church many, many St. Bartholomews as we get about in The Church, and they are not all found in the priesthood by any manner of means, either. We find them in EVERY parish. Look for them in yours, and honor them when you have found them. They are the salt of the earth.

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September 15

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DIOCESAN

buying in stores and their traffic with the black market. The Bishop urged Church men to cease to indulge in this criminal racket, which contributes to the murder of starving children.

The Bishop said, "As Pence people w say grace before each meal. We realize at least in part, the bounty of God fo ours, the favored land. We feel deep the need of the world. What are we do about it all?" For answer, the Bisho advocated prayer, and, from this prayer action. He said that people must continu ally sacrifice in the quantity of foo they use and that they must give more t the relief agencies. He also advocate evangelism in spreading the news of th dire need of the peoples in war-stricken countries and in stamping out the black markets.

BOOKS

REV. H. B. VINNEDGE, Editor

Compendium of Jewish Faith

FAITH THROUGH REASON. By Charles Schwartz and Bertie G. Schwartz
New York: Macmillan, 1946. Pp. 189. \$2.

Unlike most of the great Christian Churches, Judaism possesses no official catechism. Its teachings must be sought not only in the *Torah*, but also in the rest of the Hebrew Scriptures and the *Talmud*. Moreover, the beliefs currently taught in the orthodox, conservative, and reform synagogues are far from identical. Realizing this, the authors of this book have tried to give a concise exposition of the Jewish faith.

The Old Testament contains a history of the development of religious thought among the Hebrews over a long period of time. Inevitably, therefore, it includes many divergent and even contradictory views. Charles and Bertie Schwartz, husband and wife who are both attorneys at-law, reflect this fact in their book.

While consciously striving to be logical, their book is full of inconsistencies. They hold that man is endowed with absolute free will (p. 21) and is innately good (p. 42), and then cannot explain why the flesh successfully wars against the spirit (p. 118). They believe that the soul loses its personal identity at the time of death (p. 27), and then they feel compelled to hope for immortality after all (p. 136). They admit that there just are not always fully rewarded in this world (p. 32) and then argue rather lamely that retribution occurs here and now (p. 123). A resurrection at the last day is denied (p. 136), and then the book concludes with the hope of a life to come (p. 189).

WARREN M. SMALTZ.

DEATHS

Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

Charles Conant Harriman, Priest

The Rev. Charles Conant Harriman, rector emeritus of St. Peter's, Albany, N. Y., died July 28th at Deerfield, Mass. Fr. and Mrs. Harriman were en route to Albany from Eau Gallie, Fla., where they have been living since Fr. Harriman's retirement in 1939.

Fr. Harriman was born in Somerville, Mass., and was graduated from Harvard College in 1897. He was graduated from the Episcopal Theological School in 1905, receiving his ordination to the diaconate from Bishop Lawrence of Massachusetts and to the priesthood from the late Bishop Greer of New York the same year. Before going to St. Peter's, Fr. Harriman had been curate of St. George's, New York City, and

rector of St. Ann's, Morrisania, N. Y.

During Fr. Harriman's rectorate at St. Peter's, many improvements were effected, including a \$40,000 new organ and bronze doors for the church. He also increased the endowment fund from \$3,000 to more than \$400,000, and extended the influence of the church over the community. He was a member of the standing committee of the diocese for 13 years and was a charter member of the Albany Torch Club. Fr. Harriman was an advocate of free pews, and through an endowment fund over 100 pews in St. Peter's are to be forever free from rent.

Funeral services were at St. Peter's, Albany, August 1st. The Rev. E. B. Maynard, rector, officiated, assisted by the Rev. Tage Teisen. Interment was at Halifax, Vt.

Fr. Harriman is survived by his wife and two daughters, Mrs. Mary H. Drester, Deerfield, Mass.; and Mrs. Florence H. Thorner, Franconia, N. H.

Robert I. Johnson, Priest

The Ven. Dr. Robert I. Johnson, 60, rector of St. Cyprian's Church, New Bern, N. C., and archdeacon in charge of Negro work in the diocese of East Carolina, died August 5th. Dr. Johnson had been elected to serve as a deputy to the forthcoming General Convention and was recognized as one of the outstanding leaders of his race in the Church.

Dr. Johnson was born in Christiansburg, Va., and received his early education in New York City. He had studied for the Methodist ministry, but sought admission to the Church under Bishop Talbot of Bethlehem. He was ordained to the diaconate in 1913 by the late Bishop Strange of East Carolina and was ordained to the priesthood in 1917 by Bishop Darst, retired Bishop of East Carolina. After a short rectorate at Belhaven, N. C., Dr. Johnson went to St. Cyprian's, where he has been active in the life of the community ever since. He was the principal organizer of the Good Shepherd Hospital and has served as its general manager since it was built. He was a director of the New Bern Negro Library and had been the leader of his race in many Red Cross and war fund drives. He was a member of the Board of trustees of Fayetteville Teachers' College. He had also served as a member of the department of domestic missions on the National Council.

Funeral services were held August 8th at St. Cyprian's, by Bishop Wright of East Carolina and Bishop Darst. Interment was in the local cemetery.

Dr. Johnson is survived by his wife, two daughters, and three sons, including

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ANNOUNCEMENTS

DIED

HARRIMAN—Rev. Charles Conant of Eau Gallie, Fla., age 70 years, on Sunday, July 28, 1946, at the home of his daughter, Mrs. Drexler, at Deerfield, Mass., husband of Mary Phillips Harriman, father of Florence Harriman Thorner and Mary Harriman Drexler. Burial Office read at St. Peter's Church, Albany, N. Y., August 1, 1946. Interment at Halifax, Vt.

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POSITIONS OFFERED

WESTCHESTER COUNTY, New York, parish fifteen miles from Grand Central Station. Well equipped plant, needs services of young priest as curate or assistant-minister. Special interest in youth essential. Reply Box A-3117, The Living Church, Milwaukee 3, Wis.

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DEATHS

the Rev. Charles M. Johnson of Nashville, Tenn.

Frank Magill Sherlock, Priest

The Rev. Frank Magill Sherlock, 51, rector of Trinity Church, Cranford, N. J., died July 14th. Although he had suffered from heart trouble for the past few years, his death was unexpected.

Fr. Sherlock was born in Kingston, Ontario, Canada, and served in the Canadian Army during the first World War. It was while he was in the Army that he decided to seek Holy Orders. After his discharge he entered the University of Toronto and was graduated from the theological college there. While in college he had charge of several missions in the rural districts, especially in the lumbering regions of New Brunswick. He was ordained to the diaconate in 1924 by the late Archbishop of Fredericton, the Rt. Rev. John Andrew Richardson, and appointed curate of Christchurch Cathedral, Fredericton. The Archbishop ordained him to the priesthood the following year.

The vestry of All Saints' Church, Elizabeth, N. J., called him to that parish in 1926 and he remained there until going to Trinity Church in 1933. During his years as rector of Trinity, Fr. Sherlock has made many improvements in the church and liquidated the large debt which he found when he first went to the parish. He held many positions of honor in the diocese, having been a member of the diocesan Board of Missions and Board of Religious Education, a former dean of the northern convocation, twice president of the Plainview Clericus, and a member of the faculty of the diocesan summer school for girls. He was also active in many civic and community projects.

Funeral services were held July 17th at Trinity Church, Cranford. Bishop Banyard, Suffragan of New Jersey, officiated, assisted by the Rev. Frank V. H. Carthy, curate of the parish. Many of the clergy of the diocese were present, together with many of the ministers from the local Protestant churches. Interment was in Fairview Cemetery, Westfield, N. J. Bishop Banyard read the committal prayers.

Fr. Sherlock is survived by his wife; a daughter, Frances; his father, John M. Sherlock of Toronto; and two sisters, Mrs. S. V. Adams and Mrs. Fred Ellins, both of Toronto.

CHURCH CALENDAR

August

- 25. Tenth Sunday after Trinity.
- 31. (Saturday.)

September

- 1. Eleventh Sunday after Trinity.
- 8. Twelfth Sunday after Trinity.

CLASSIFIED

POSITIONS OFFERED

SUBURBAN SOUTHERN CALIFORNIA parish seeks the services of an assistant minister, preferably a young man. Churchmanship moderate. An excellent opportunity for the right man. State age, experience, etc. Reply Box 0-3126, The Living Church, Milwaukee 3, Wis.

ORGANIST-CHOIRMASTER wanted for St. Peter's Church, Freehold, New Jersey (fifteen miles from New York City). Write giving references to the Rev. Bernard McK. Garlick, Peter's Rectory, Freehold, New Jersey.

WANTED: ASSISTANT PRIEST. \$2000 a year and apartment. Reply: The Rev. M. E. Whitford, Alton, Illinois.

WANTED: Housemother in small cottage for a people in the country, must have a cheerful energetic woman and a good housekeeper. Reply Box J-3122, The Living Church, Milwaukee 3, Wis.

WANTED: Priest, young, unmarried, for curate in St. George's Church, Bridgeport, Connecticut. Address the Rev. Delmar S. Markle, 755 Clinton Avenue, Bridgeport 4, Conn.

WANTED: Associate rector for large Midwestern city parish. Conservative churchman, preferably forty years or under. Good salary and splendid opportunity. Reply Box M-3120, The Living Church, Milwaukee 3, Wis.

WANTED: TO CORRESPOND with a priest who would like to serve full time an old established church which is changing from Mission Parish. Starting January First. Good healthy, prosperous, farming community, good schools. Prefer man who has had experience with young people. Rectory and living salary. Write for particulars. Dr. Joseph Whitaker, Box K., St. Joseph, La.

HOUSEMOTHER—For Boys Institution. State age and Qualifications, Salary and Maintenance. Reply Box L-3052, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

ORGANIST-CHOIRMASTER seeks position. Large experience, fine choirs. Boys or mixed voices. Reply Box H-3125, The Living Church, Milwaukee 3, Wis.

INSTRUCTOR of English and History desired position in boys school. Episcopalian, married, no children. Has M.A. degree in Education. References and further information on request. Reply Box W-3119, The Living Church, Milwaukee 3, Wis.

ENGLISH ORGANIST, Choirmaster, Cathedral trained, England and Continent. Would like position in America. Desires either first-rate choir or possibilities for such development. Write Mr. Allan Morrow, c/o The Rev. Joseph L. Brown, 108 West French Place, San Antonio, Texas.

RECTOR (pensioned) and wife will be glad to care for any summer home during the winter. Reply Box M-3110, The Living Church, Milwaukee 3, Wis.

ORGANIST-CHOIRMASTER, Mus. M., available Oct. first or sooner. New York City area. Mixed or boy choir, well acquainted with liturgy. Reply Box R-3111, The Living Church, Milwaukee 3, Wis.

WANTED: TO RENT

ABLE-BODIED PRIEST (pensioned) wants to rent three rooms. Would take any services for Rector without honorarium. Reply Box M-3124, The Living Church, Milwaukee 3, Wis.

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THE LIVING CHURCH

CHANGES

Appointments Accepted

The Rev. Robert H. Anderson, Jr., formerly rector of St. James', Long Branch, and vicar of St. John's Chapel, Little Silver, N. J., will become rector of Trinity, Red Bank, September 1st. Address: Trinity Church, Red Bank, N. J.

The Rev. Warren L. Botkin, formerly archdeacon of the Diocese of Springfield and rector of St. Thomas', Salem, Ill., is vicar of All Saints' Mission, West Plains, Mo. Address: West Plains, Mo.

The Rev. Carter F. Butts, formerly assistant rector of St. Paul's, Kansas City, Kans., is now rector of St. James', St. Paul, Minn. Address: 803 E. Maryland, St. Paul 6, Minn.

The Rev. Francis L. Carrington, formerly priest in charge of St. Paul's, St. Paul, Minn., is rector of the Church of the Redeemer, Superior, Wis. Address: 1821 E. 4th St., Superior, Wis.

The Rev. Arnold A. Fenton, rector of Christ Church, Ansonia, Conn., will become rector of St. Thomas', Mamaroneck, N. Y., November 1st. Address: 347 Prospect Ave., Mamaroneck, N. Y.

The Rev. Robert Lansing Hicks, formerly rector of Grace Church, Weldon, and priest in charge of the Church of Our Saviour, Jackson, and St. Paul's, Halifax, N. C., will do graduate work in the Union Theological Seminary, New York City, and may be addressed there after September 15th.

The Rev. Ray Holder, rector of Holy Innocents' Church, Henderson, N. C., will become rector of St. John's Church, Raleigh, September 1st. Address: St. John's Church, Raleigh, N. C.

The Rev. Wright R. Johnson, priest in charge

of the Church of the Good Samaritan, Sauk Centre, Minn., will become priest in charge of St. Andrew's, South St. Paul, September 1st. Address: St. Andrew's Church, South St. Paul, Minn.

The Rev. Edward G. Mullen, formerly the administrator of St. Luke's Hospital, Manila, Philippine Republic, will become rector of Trinity, Florence, Ala., September 1st. Address: 410 N. Pine St., Florence, Ala.

The Rev. Henry Powers, rector of St. Margaret's, Annapolis, Md., will become rector of St. Helena's, Beaufort, October 1st. Address: St. Helena's Church, Beaufort, S. C.

The Rev. Robert Findlay Thomas, vicar of St. John's, Huntingdon, Pa., will become rector of Christ Church Parish, Point Pleasant, W. Va., September 1st. Address: Christ Church, Point Pleasant, W. Va.

The Rev. David Eugene Watts, assistant at Christ Church, Nashville, will become priest in charge of Christ Church, Tracy City, Tenn., September 15th. Address: Tracy City, Tenn.

The Rev. Carl J. Webb, curate of Christ Church and chaplain of Christ Church Hospital, Philadelphia, will become priest in charge of Christ Church, Middletown, and Epiphany, Durham, Conn., September 1st. Address: 24 Silver St., Middletown, Conn.

Military Service

Separations

The Rev. Robert K. Gumm, formerly a chaplain in the Army, is now a canon of St. Luke's Cathedral, Orlando. Address: St. Luke's Cathedral, Orlando, Fla.

The Rev. Julius A. Pratt, formerly a chaplain in military service, has returned to his former parish, Trinity Church, Crowley, La., and may be addressed there.

The Rev. William Penn Price, formerly a chaplain in the Army, is now priest in charge of the Church of the Good Shepherd, Cooleemee. Address: Cooleemee, N. C.

The Rev. Wilfred A. Munday, formerly a chaplain in the Army, is now on terminal leave. Address: 1834 S. 16th Ave., Maywood, Ill.

The Rev. Russell T. Rauscher, formerly a Naval chaplain, is now vicar of St. Matthew's, Iowa Falls. Address: Iowa Falls, Iowa.

The Rev. Lee Stevens, formerly a chaplain in the Navy, is now on terminal leave. After September 15th he will return as rector of Christ Church, Eastport, Maine.

Commissions

Chaplain (Commander) Charles W. Nelson, USNR, has been commissioned a chaplain in the U. S. Navy with the rank of lieutenant. He will continue to hold his temporary rank of commander. Address: Naval Air Station, Lakehurst, N. J.

Changes of Address

Chaplain Chester L. Hulst, formerly chaplain at the US Naval Base, Portsmouth, N. H., is now chaplain at the Navy Chapel, Treasure Island, San Francisco, Calif., and may be addressed there.

Chaplain Earl Dean Sneary, formerly at the Naval Air Station, Livermore, Calif., should now be addressed at the US Naval Hospital, San Leandro, Calif.

Resignations

The Rev. Arthur D. McKay, priest in charge of St. Ignatius', Antioch, and St. Andrew's, Grayslake, Ill., will retire from the active ministry September 15th. His address after that date will be: 1021 Spruce St., Winnetka, Ill.



GO TO CHURCH THIS SUMMER

The rectors of the churches listed here request you to make this your summer slogan, and invite you to attend Church services, whether you are away on vacation or at home.



ALBANY, GA.

ST. PAUL'S Rev. G. R. Madson, r
Jefferson & Flint Ave. (U. S. 19)
7:30, 9:45, 11; Wed HC 10

ALBANY, N. Y.

CATHEDRAL OF ALL SAINTS Swan & Elk Sts.
Rev. Howard S. Kennedy, dean; Rev. G. Hurst
Canon
7:30, 9, 11 & 4; Weekdays: Mat 7:15, HC
EP 5:15; Thurs & HD 10, HC

TRINITY CHURCH Rev. L. N. Gavitt
Clinton Avenue
Masses: 7:30, 10:45; Daily: 7
Confessions: Sat 5-5:30, 8-9

ALEXANDRIA, VA.

ST. JOHN'S CHURCH Cameron & Columbus Sts.
Rev. B. Comer Life, r; Rev. O. V. T. Chamber-
lain, Ass't
Masses: 8 & 11

ASTORIA, L. I., N. Y.

TRINITY CHURCH Rev. Baxter Norris, r
Cent St. & 30th Road
7:30, 10; Wed 10; HD 8
Confessions: By appt

ATLANTA, GA.

SAVIOUR Rev. Roy Pettway, r
N. Highland Ave., N.E.
Mass: 7:30, 9:30, 11; Wed 7; Fri 10:30;
Days 7:30
Confessions: Sat 4-5

—Light face type denotes AM. black face, appt, appointment; B, Benediction; Cho, Chorus; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; HC, Holy Communion; HD, Holy Days; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; Morn, Morning Prayer; r, rector; Ser, Sermon; V, vespers; v, vicar.

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS
Rev. Don Frank Fenn, D.D., r; Rev. Herbert L. Linley, B.A., c; Rev. Robert St. A. Knox, B.D., c
Sun 7:30, 9:30, 11; Mon, Wed, Sat, 10; Tues & Fri 7; Thurs 8; HD 7 & 10

BOSTON, MASS.

ADVENT Mt. Vernon and Brimmer Sts.
Rev. Whitney Hale, D.D., r; Rev. Peter R. Blynn, Rev. Harold G. Hultgren, Ass't
Summer Schedule (June through September)
Sun 7:45 Mat; 8, 9:30 HC; 11 Solemn (or Sung) Mass and Ser; 6 Evensong. Daily: 7:15 Mat; 7:30 HC; 9:30 Thurs & HD, HC (additional); Fri 5:30 Service of Help & Healing
Confessions: Sat 5-6 (and by appt)

BROOKLYN, N. Y.

ST. PAUL'S Flatbush Rev. Harold S. Olafson, D.D., r
Church Ave. & St. Paul's Place
BMT Subway, Brighton Beach Line to Church Ave. Station
Sun 7:30, 8:30, 11; Thurs 7:15 & 10, HC & Spiritual Healing; 7:15 HD Choir of Men & Boys

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Edward R. Welles, M.A., dean; Rev. R. E. Merry; Rev. H. H. Wiesbauer, canons
Sun 8, 9:30, 11. Daily: 12. Tues 7:30; Wed 11

ST. ANDREW'S Rev. Gordon L. Graser
Main at Highgate
Sun Low Mass 8, Sung Mass 10
Confessions: Sat 7:30

CHARLESTON, W. VA.

ST. MATTHEW'S Rev. Ben W. Tinsley
"Where a stranger doesn't feel strange"
1316 Bridge Rd.
Sun 8 HC, 11 MP; Thurs 10 HC & Group Study

CHICAGO, ILL.

ATONEMENT Rev. James Murchison Duncan, r;
Rev. John E. G. Griffiths, Ass't
5749 Kenmore Avenue
Sun 8, 9:30 & 11 HC; Daily: 7 HC

ST. BARTHOLOMEW'S Rev. John M. Young, Jr, r
6720 Stewart Avenue
Sun 7:30, 9, 11. Others posted

CINCINNATI, OHIO

ST. MICHAEL & ALL ANGELS Rev. Benjamin
3612 Reading Rd., Avondale R. Priest, r
Sun Sung Mass 9:30, only during July & Aug.

DAVENPORT, IOWA

TRINITY CATHEDRAL
Very Rev. Rowland F. Philbrook, D.D., dean; Rev. Vernon L. Shattuck Jones, ass't
Sun 8, 9:30; Thurs 7 & 10

DECATUR, ILL.

ST. JOHN'S Eldorado at Church Street
Rev. E. M. Ringland; Rev. J. S. Neal
Sun 7:30, 10:30; Daily: 7:30, Mon, Wed, Fri, 10, Tues & Thurs 6:30

DENVER, COLO.

ST. MARK'S Rev. Walter Williams, r
Lincoln St. & E. 12th Avenue
Sun 7, 8, 9:30, 11; HC: Wed 10, Thurs & HD 7

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11; Wed 10:30; Fri 7

EAST MAUCH CHUNK, PA.

ST. JOHN'S Rev. John Kenneth Watkins, r
Third and Centre Streets
Sun 7:30 (except August) & 9:30; HD 9

EAU CLAIRE, WIS.

CHRIST CHURCH CATHEDRAL
Very Rev. Victor Hoag, D.D., dean
Sun 8 & 11. Daily: HC 7:30, Fri 10

ELMIRA, N. Y.

EMMANUEL Rev. George L. Gurney, r
Pennsylvania Ave. at Mt. Zoar St.
Sun HC 8, Cho Eu 11; Daily (except Mon) HC 7:30; Confessions: Sat 4-5, 7:30-8

(Continued on next page)



GO TO CHURCH THIS SUMMER

(Continued from preceding page)



FREEHOLD, N. J.

ST. PETER'S (Est. 1702)
Rev. Bernard McK. Garlick
Sun Masses: 7:30, 10; Daily: 7:30 (except Wed), 9
Confessions: Sat 7:30, 8

FRONT ROYAL, VA.

CALVARY CHURCH Royal Ave. at 2nd St.
Rev. Charles Noyes Tyndell, D.D., S.T.D.
The Little Cathedral of the Shenandoah
Sun 8, 11

HOLLYWOOD, CALIF.

ST. MARY OF THE ANGELS Rev. Neal Dodd, D.D.
4510 Finley Avenue
Hollywood's Little Church Around the Corner
Sun Masses: 8, 9:30 & 11

MASSAPEQUA, L. I., N. Y.

GRACE Rev. Edward J. Bubb, r
Merrick Rd. & Cedar Shore Dr.
Sun 8 Eu, 11 MP & Eu; Thurs & HD 9:30 Eu
Grace (Chapel) Sun MP & Eu 9:15

MEDFORD, OREGON

ST. MARK'S Rev. George Turney
5th & Oakdale
Sun 8, 10, 11; Fri & HD 11

MILTON, ORE.

ST. JAMES' Rev. H. Gordon Neal
Vine Street
Sun HC 9; MP & Ser 11; Wed HC 9

NEW ORLEANS, LA.

ST. GEORGE'S Rev. Alfred S. Christy, B.D.
4600 St. Charles Avenue
Sun 7:30, 9:30, 11; Fri & HD 10

NEWPORT, R. I.

ST. JOHN THE EVANGELIST 59 Washington St.
Rev. Thomas Lee Brown, r
Masses: Sun 7:30, 11; Daily: 7:30 (except Thurs 10) B 1st Fri 8; Confessions: Sat 4-5

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser
Weekdays: 7:30 (also 9:15 HD & 10 Wed), HC;
9 MP; 5 EP; Open daily 7-6

ASCENSION Rev. Roscoe Thornton Foust, r
Fifth Avenue & 10th Street
Sun 8, 11, 4:30, 8; Daily: 8 HC; 5:30 V (Tues thru Fri) This church is open all day & all night.

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paul T. Sargent, D.D., r
Sun 8 HC; 11 Morning Service & Ser; 4 Evensong.
Special Music
Weekdays: HC Wed 8; Thurs & HD 10:30
The Church is open daily for prayer

ST. CLEMENT'S 423 West 46th St.
Sun. Masses: 8 & 9:30; Daily: 8. Fri 9
Confessions: Sat 8-9

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Herbert J. Glover; Rev. George E. Nichols
Sun 8, 10 (HC), 11 MP & Ser; 9:30 Ch S; 4 EP; Thurs & HD, 11 HC; Prayers daily 12-12:10

HOLY TRINITY Rev. James A. Paul, v
316 E. 88th St.
Sun HC 8, Morning Service & Ser 11
Weekdays: Thurs HC 11; Mon-Fri MP 9:30

INTERCESSION CHAPEL Rev. Joseph S. Minnis, v
155th & Broadway
Sun 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5

ST. JAMES' Rev. H. W. B. Donegan, D.D., r
Madison Ave. at 71st St.
Sun 8 HC; 9:30 Ch S; 11 Morning Service & Ser; 4 Evening Service & Ser. Weekdays: HC Wed 7:45 & Thurs 12

ST. MARY THE VIRGIN Rev. Grieg Taber
46th St. between 6th & 7th Aves.
Sun Masses: 7, 9, 11 (High); Daily 7, 8. Open 6:30-6:30

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8, 11. Daily: 8:30 HC; Thurs 11 HC

Little Church Around the Corner
TRANSFIGURATION Rev. Randolph Ray, D.D.
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

NEW YORK CITY—Cont.

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Sat), 3

OCEAN CITY, MD.

ST. PAUL'S BY THE SEA Rev. William Dewees, r
3rd St. & Baltimore Avenue
Sun HC 8, Ch S 9:30; Service & Ser 11; Daily: HC 8; Wed & Fri HC, Special Int 10
Clergy on their vacation invited to celebrate. Vestments furnished.
Confessions: Sat 7-8 & by appt

OMAHA, NEBR.

TRINITY CATHEDRAL 18th & Capitol Ave.
Rt. Rev. Howard R. Brinker; Very Rev. Chilton Powell
Sun HC 8, 11, 1st Sun Cho Eu 9:30; Other Sundays MP 9:30; Wed HC 11:30; Thurs 7:15; HD 10

PATERSON, N. J.

HOLY COMMUNION Rev. Harcourt Johnson
Sun. Masses 7:30, 9:30
Confessions: Sat 8-9

PETOSKEY, MICH.

EMMANUEL Rev. Arthur G-T Courteau, r
East Mitchell at Waukazoo
Lay Readers: Messrs. Dean C. Burns, M.D.; Heber R. Curtis; G. G. Germaine; Owen S. White
Sun 8 (except 1st Sun); Ch S 9:30; MP 11 (HC 1st Sun)

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Philip T. Fifer, Th.B.;
Sun Holy Eu 8; Mat 10:30; Sung Eu & Brief Address 11; EP 4. Daily: Mat 7:30, Holy Eu 7:45; Wed 7; Thurs & Holy Days 9:30; Lit Fri 7:40; EP & Int 5:30; Confessions: Sat 4-5

PHILADELPHIA (Germantown), PA.

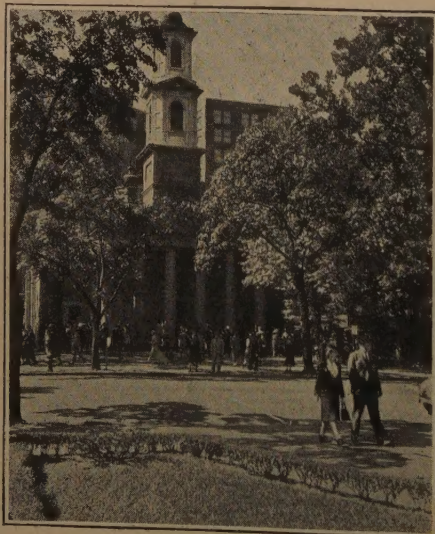
CHRIST CHURCH & ST. MICHAEL'S
Tulpehocken & McCallum Sts.
Rev. W. Hamilton Aulenbach, r
Sun 8 HC, Morning Service & Ser 10:55, Sun School 10:55; Evening Service & Ser 8, Fellowship Hour 9; Wed HC 7, 10

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Philip M. Brown; Rev. Francis M. Osborne; Rev. A. Dixon Rollit; Rev. Thaddeus A. Cheatham, D.D.
Sun 8, 9:30, 11 & 8; HC: 8 daily; Fri 7:30 & 10, HD 10

PORTLAND, MAINE

ST. MARY THE VIRGIN Falmouth Fareside
Rev. Canon Charles E. Whipple, r
Sun 8, 10:30; HD 9



ST. JOHN'S CHURCH
WASHINGTON, D. C.

PROVINCETOWN, MASS.

ST. MARY OF THE HARBOR
Rev. William L. Bailey
Sun 8:30, 9:30, 11; Fri 9:30; HD 8:30

RICHMOND, VA.

HOLY COMFORTER Rev. Frank E. L.
2100 Grove Avenue
Sun 8, 11, 8

RIDGEWOOD, (NEWARK) N. J.

CHRIST CHURCH Rev. Alfred J. M.
Sun 8, 11; Fri & HD 9:30

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar B.
Rev. W. W. S. Hohenschild, r
Sun 8, 9:30 & 11; Wed HC 10:30
Other services announced

TRINITY Rev. Richard E. Benson
616 N. Euclid
Masses: Sun 7:30 & 11; 1st Sun 9 only

SAN DIEGO, CALIF.

ST. PAUL'S Eighth &
Rev. C. Rankin Barnes, D.D., r; Rev. Harold Robinson, ass't
Sun 7:30, 9:30, 11 & 7:30; Fri & HD, HC 10

SCHENECTADY, N. Y.

ST. GEORGE'S Rev. George F. Bambach
30 N. Ferry St.
Sun 8, 11, 7:30; Daily: MP 9, EP 5; HC, HD, T, Thurs, 10

SCRANTON, PA.

ST. LUKE'S Rev. Richard K. W.
232 Wyoming Avenue
Sun 8 HC; MP & Ser 10:45; Thurs HC 10

SHEBOYGAN, WIS.

GRACE Rev. William E.
N. 7th Street & Ontario Avenue
Sun Masses: 7:30 & 10; Daily: 7; Thurs 9
Confessions: Sat 5-6

SIERRA MADRE, CALIF.

ASCENSION The Little Church in the Mountains
Sun 8, 9:30 & 11 (High); Tues & HD 8; Thurs Summer Sched (July, Aug, Sept) Sun Masses: 9:30; Confessions: Sat 11-12, 5-6

SPOKANE, WASH.

HOLY TRINITY Dean near
Sun Masses: 8, 10:30; Thurs 10, Wed 7, other days 9
Confessions: Sat 4-5, 7:30-8:30

SPRINGFIELD, ILL.

ST. PAUL'S PRO-CATHEDRAL
Very Rev. F. William Orrick, r & dean; Rev. Gregory A. E. Rowley, ass't
Sun Masses: 7:30, 9 & 11. Daily: 7:30

TULSA, OKLA.

TRINITY 501 S. Cincinnati A.
Rev. E. H. Eckel, r
Sun HC 7, 8; Ch S (exc Aug) 9:30; Service & 11

ST. LUKE'S CHAPEL Rev. J. E. Crosbie
Yale Ave. at 9th
Sun HC 8, Ch S 9:30, Service & Ser 11

VENTNOR CITY (ATLANTIC CITY), N.J.

EPIPHANY Rev. Charles E. McCoy
Atlantic & Avalyn Aves.
Sun 8, 10, 11; Weekdays 8, exc Wed 10:30
The Church is always open

WASHINGTON, D. C.

ST. AGNES' 46 Que St., N.
Rev. A. J. Dubois
Sun Masses 7, Low; 9:30, Sung with Instr; Low. Confessions: 7:30 & by appt

EPIPHANY G St. West of 13 N.
Rev. Charles W. Sheerin, D.D.; Rev. Hunter Lewis, B.D.; Rev. Francis Yarnall, Litt.D.; Rev. Richard Williams, Th.B.
Sun 8 HC; 11 MP; 6 YPF; 8 EP; 1st Sun month, HC also at 8; Thurs 11 & 12 HC

ST. JOHN'S Rev. C. Leslie G.
Dr. Glenn will preach at 11 & 8 all summer.
Sun HC 8; Tues & Thurs 12; Wed & Fri 7:30